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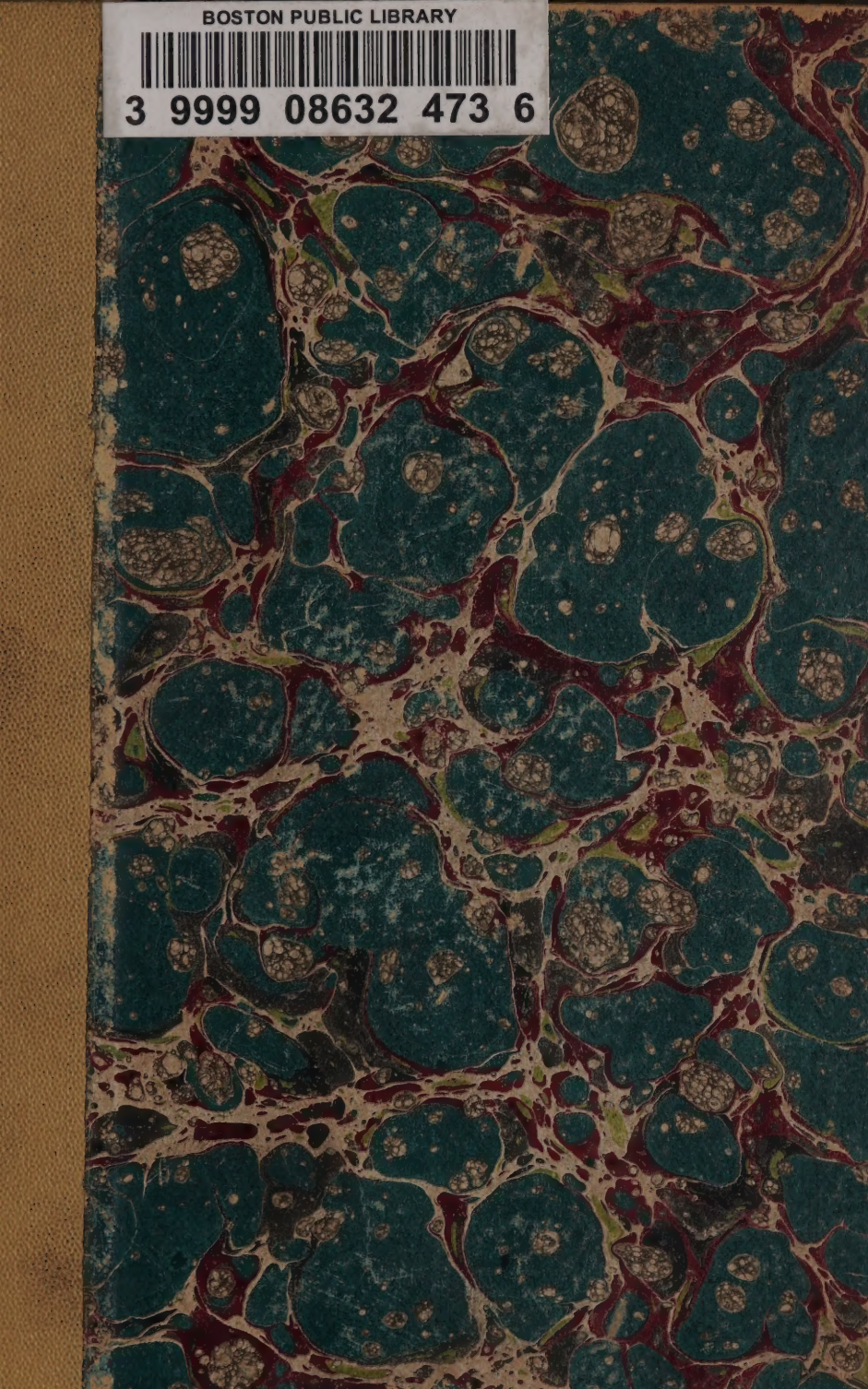

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DECLARATION OF FAITH

AND

COVENANT

OF THE

FIRST BAPTIST CHURCH,

DORCHESTER, MASS.

TOGETHER WITH

7549.48

A BRIEF HISTORY OF THE CHURCH,

AND A LIST OF THE MEMBERS.

January 1, 1843.

"Lead me in thy truth, and guide me: for thou art the God of my salvation." "I have trusted in thy mercy; my heart shall rejoice in thy salvation." "Let such as love thy salvation say continually, The LORD be magnified"....DAVID.

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DECLARATION OF FAITH.

I. OF THE SCRIPTURES.

We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction ;[1] that it has God for its author, salvation for its end,[2] and truth, without any mixture of error, for its matter ;[3] that it reveals the principles by which God will judge us ;[4] and therefore is, and shall remain to the end of the world, the true centre of Christian union,[5] and the supreme standard by which all human conduct, creeds and opinions should be tried.[6]

Places in the Bible where taught.

[1] 2 Tim. iii. 16, 17. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto all good works. Also, 2 Pet. i. 21 ; 2 Sam. xxiii. 2 ; Acts i. 16 ; iii. 21 ; John x. 35 ; Luke xvi. 29—31; Ps. cxix. 111 ; Rom. iii. 1, 2.

[2] 2 Tim. iii. 15. — the holy Scriptures, which are able to make thee wise unto salvation. Also, 1 Pet. i. 10—12 ; Acts xi. 14. Rom. i. 16 ; Mark xvi. 16 ; John v. 34—39.

[3] Prov. xxx. 5, 6. Every word of God is pure. — Add thou not unto his words, lest he reprove thee, and thou be found a liar. Also, John xvii. 17 ; Rev. xxii. 18, 19 ; Rom. iii. 4.

[4] Rom. ii. 12. As many as have sinned in the law, shall be judged by the law. John xii. 47, 48. If any man hear my words — the word that I have spoken, the same shall judge him in the last day. Also, 1 Cor. iv. 3, 4 ; Luke x. 10—16 ; xii. 47, 48.

[5] Phil. iii. 16. Let us walk by the same rule ; let us mind the same thing. Also, Ephes. iv. 3—6 ; Phil. ii. 1, 2 ; 1 Cor. i. 10 ; 1 Pet. iv. 11.

[6] 1 John iv. 1. Beloved, believe not every spirit, but try the spirits whether they be of God. Isa. vii. 20. To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them. 1 Thes. v. 21. Prove all things. 2 Cor. xiii. 5. Prove your own selves. Also, Acts xvii. 11 ; 1 John iv. 6 ; Jude 3d verse ; Eph. vi. 17 ; Ps. cxix. 59, 60 ; Phil. i. 9—11.

II. OF THE TRUE GOD.

That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth;[1] inexpressibly glorious in holiness;[2] worthy of all possible honor, confidence and love;[3] revealed under the personal and relative distinctions of the Father, the Son, and the Holy Spirit;[4] equal in every divine perfection,[5] and executing distinct but harmonious offices in the great work of redemption.[6]

Places in the Bible where taught.

[1] Psalm lxxxiii. 18. Thou whose name alone is JEHOVAH, art the Most High over all the earth. Heb. iii. 4; Rom. i. 20; Jer. x. 10.

[2] Exod. xv. 11. Who is like unto Thee, glorious in holiness? Isa. vi. 3; 1 Pet. i. 15, 16; Rev. iv. 6—8.

[3] Mark xii. 30. Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Rev. iv. 11. Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created. Matt. x. 37; Jer. ii. 12, 13.

[4] Matt. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. John xv. 26. When the Comforter is come, whom I will send you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. 1 Cor. xii. 4—6; 1 John v. 7.

[5] John x. 30. I and my Father are one. John v. 17; xiv. 23; Acts v. 3, 4; 1 Cor. iii. 10, 11.

[6] Eph. ii. 18. For through Him, (the Son,) we both have access by one Spirit unto the Father. 2 Cor. ii. 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Rev. i. 4, 5.

III. OF THE FALL OF MAN.

That man was created in a state of holiness, under the law of his Maker;[1] but by voluntary transgression fell from that holy and happy state;[2] in consequence of which all mankind are now sinners,[3] not by constraint but choice,[4] being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the

world, of Satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin,[5] without defence or excuse.[6]

Places in the Bible where taught.

[1] Gen. i. 27. God created man in his own image. Gen. i. 31. And God saw every thing that he had made, and behold, it was very good. Eccl. vii. 29; Acts xvii. 20; Gen. ii. 16.

[2] Gen. iii. 6—24. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. — Therefore the Lord God — drove out the man; and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Rom. v. 12.

[3] Rom. v. 19. By one man's disobedience many were made sinners. John iii. 6; Ps. li 5; Rom. v. 15—19; viii. 7.

[4] Isa. liii. 6. We have turned, every one to his own way. Gen. vi. 12; Rom. iii. 9—18.

[5] Eph. ii. 1—3. Among whom also we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. Rom. i. 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Rom. i. 32; Gal. iii. 10; Matt. xxv. 41; Rev. xx. 15.

[6] Ezek. xviii. 19, 20. Yet say ye, Why? doth not the son bear the iniquities of the father? — The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Rom. i. 20. So that they are without excuse. Rom. iii. 19. That every mouth may be stopped, and all the world may become guilty before God. Gal. iii. 22.

IV. THE WAY OF SALVATION.

That the salvation of sinners is wholly of grace;[1] through the Mediatorial Offices of the Son of God,[2] who took upon him our nature, yet without sin;[3] honored the law by his personal obedience,[4] and made atonement for our sins by his death;[5] being risen from the dead he is now enthroned in heaven;[6] and uniting in his wonderful person the tenderest sympathies with divine perfections,

is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.[7]

Places in the Bible where taught.

[1] Eph. ii. 5. By grace ye are saved. Matt. xviii. 11; 1 John iv. 10; 1 Cor. iii. 5—7; Acts xv. 11.

[2] John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John i. 1—14; Heb. iv. 14; xii. 24.

[3] Phil. ii. 6, 7. Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Heb. ii. 9; ii. 14; 2 Cor. viii. 9.

[4] Isa. xlii. 21. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable. Phii. ii. 8; Gal. iv. 4, 5; Rom. iii. 21.

[5] Isa. liii. 4. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Matt. xx. 28; Rom. iv. 25; iii. 21—26; 1 John iv. 10; ii. 2; 1 Cor. xv. 1—3; Heb. ix. 13—15.

[6] Heb. i. 8. Unto the Son he saith, Thy throne, O God, is forever and ever. Heb. i. 3; viii. 3; Col. iii. 1—4.

[7] Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily. Heb. ii. 18. In that he himself hath suffered, being tempted, he is able to succor them that are tempted. Heb. vii. 26; Ps. lxxxix. 19; Ps. xlv.

V. OF JUSTIFICATION.

That the great Gospel blessing which Christ of his fulness[1] bestows on such as believe in Him, is Justification;[2] that Justification consists in the pardon of sin[3] and the promise of eternal life, on principles of righteousness;[4] that it is bestowed not in consideration of any works of righteousness which we have done,[5] but solely through His own redemption and righteousness;[6] that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.[7]

Places in the Bible where taught.

[1] John i. 16. Of his fulness have we all received. Eph. iii. 8.

[2] Acts xiii. 39. By him all that believe are justified from all things. Isa. liii. 11; Rom. viii. 1.

[3] Rom. v. 9. Being justified by his blood, we shall be saved from wrath through Him. Zech. xiii. 1; Matt. ix. 6; Acts x. 43.

[4] Rom. v. 17. They which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. Tit iii. 5, 6; 1 Pet. iii. 7; 1 John ii. 25; Rom. v. 21.

[5] Rom. iv. 4, 5. Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. v. 21; vi. 23; Phil. iii. 7—9.

[6] Rom. v. 19. By the obedience of one shall many be made righteous. Rom. iii. 24—26; 1 John ii. 12.

[7] Rom. v. 1, 2. Being justified by faith we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. v. 3. We glory in tribulations also. Rom. 5, 11. We also joy in God. 1 Cor. i. 30; Mat. vi. 36; 1 Tim. iv. 8.

VI. OF THE FREENESS OF SALVATION.

That the blessings of salvation are made free to all by the Gospel;[1] that it is the immediate duty of all to accept them by a cordial and obedient faith;[2] and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ;[3] which refusal will subject him to an aggravated condemnation.[4]

Places in the Bible where taught.

[1] Rev. xxii. 17. Whosoever will, let him take the water of life freely. Isa. lv. 1; Luke xiv. 17.

[2] Rom. xvi. 25, 26. The Gospel — according to the commandment of the everlasting God, made known to all nations for the obedience of faith. Mark i. 15; Rom. i. 15, 17.

[3] John v. 40. Ye will not come unto me, that ye might have life. Matt. xxiii. 37; Rom. ix. 32; Prov. i. 24; Acts xiii. 46.

[4] John iii. 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. Matt. xi. 20; Luke xix. 27; 2 Thess. i. 8.

VII. OF GRACE IN REGENERATION.

That in order to be saved, we must be regenerated or born again;[1] that regeneration consists in giving a holy disposition to the mind;[2] and is effected in a manner above our comprehension or calculation,[3] by the power of the

Holy Spirit, so as to secure our voluntary obedience to the Gospel;[4] and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.[5]

Places in the Bible where taught.

[1] John iii. 3. Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. John iii. 7; Rev. xxi. 27.

[2] 2 Cor. v. 20. If any man be in Christ, he is a new creature. Ezek. xxxvi. 26; Deut. xxx. 6; Rom. ii. 28, 29; v. 5; 1 John iv. 7.

[3] John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. John i. 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. James i. 16—18; 1 Cor. i. 30; Phil. ii. 13.

[4] 1 Pet. i. 22—25. Ye have purified your souls in obeying the truth through the Spirit. 1 John v. 1. Whosoever believeth that Jesus is the Christ is born of God. Eph. iv. 20—24; Col. iii. 9—11.

[5] Eph. v. 9. The fruit of the Spirit is in all goodness, and righteousness, and truth. Rom. viii. 9; Gal. v. 16—23; Eph. iii, 14—21.

VIII. OF GOD'S PURPOSE OF GRACE.

That Election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners;[1] that being perfectly consistent with the free agency of man, it comprehends all the means in connexion with the end;[2] that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable;[3] that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy;[4] that it encourages the use of means in the highest degree;[5] that it is ascertained by its effects in all who believe the gospel;[6] is the foundation of Christian assurance;[7] and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.[8]

Places in the Bible where taught.

[1] 2 Tim. i. 8, 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel, according to the power of God; who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was

given us in Christ Jesus before the world began. Eph. i. 3—14; 1 Pet. i. 1, 2; Rom. xi. 5, 6; John xv. 16; 1 John iv. 19; Hos. xii. 9.

[2] 2 Thes. ii. 13, 14. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit, and belief of the truth; whereunto he also called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. Acts xiii. 48; John x. 16; Matt. xx. 16; Acts xv. 14.

[3] Exod. xxxiii. 18, 19. And Moses said, I beseech thee, show me thy glory. And He said, I will cause all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Matt. xx. 15. Is it not lawful for me to do what I will with my own? Is thine eye evil, because I am good? Eph. i. 11.; Rom. ix. 23, 24; Jer. xxxi. 3; Rom. xi. 28, 29; Jas. i. 17, 18; 2 Tim. ii. 9; Rom. xi. 32—36.

[4] 1 Cor. iv. 7. For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it? 1 Cor. i. 26—31; Rom. iii. 27; iv. 16; Col. iii. 12; 1 Cor. iii. 5—7; xv. 10; 1 Pet. v. 10; Acts i. 24; 1 Thes. ii. 13; 1 Pet. ii. 9; Luke xviii. 7; John xv. 16; Eph. i. 16; 1 Thes. ii. 12.

[5] 2 Tim. ii. 10. Therefore I endure all things for the elects' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. 1 Cor. ix. 22. I am made all things to all men, that I might by all means save some. Rom. viii. 28—30; John vi. 37—40; 2 Pet. i. 10.

[6] 1 Thes. i. 4—10. Knowing, brethren beloved, your election of God: for our Gospel came unto you, not in word only, but also in power, &c.

[7] Rom. viii. 28—39. Moreover whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified them he also glorified. What shall we then say to these things? If God be for us, who can be against us? Isaiah xlii. 16; Rom. xi. 29

[8] 2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Phil. iii. 12; Heb. vi. 11.

IX. OF THE PERSEVERANCE OF SAINTS.

That such only are real believers as endure unto the end;[1] that their persevering attachment to Christ is the grand mark which distinguishes them from mere professors;[2] that a special Providence watches over their wel-

fare ;[3] and they are kept by the power of God through faith unto salvation.[4]

Places in the Bible where taught.

[1] John viii. 31. Then said Jesus — If ye continue in my word, then are ye my disciples indeed. 1 John ii. 27, 28; iii. 9; v. 18.

[2] 1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that it might be made manifest that they were not all of us. John xiii. 18; Matt. xiii. 20, 21; John vi. 66—69.

[3] Rom. viii. 28. And we know that all things work together for good unto them that love God, to them that are the called according to his purpose. Matt. vi. 30—33; Jer. xxxii. 40; Ps. cxxi. 3; xci. 11, 12.

[4] Phil. i. 6. He who hath begun a good work in you, will perform it until the day of Jesus Christ. Phil. ii. 12, 13; Jude 24, 25. Heb. i. 14; 2 Kings vi. 16; Heb. xiii. 5; 1 John iv. 4.

X. HARMONY OF THE LAW AND GOSPEL.

That the law of God is the eternal and unchangeable rule of his moral government;[1] that it is holy, just, and good ;[2] and that the inability which the Scriptures ascribe to fallen men to fulfil its precepts, arises entirely from their love of sin ;[3] to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible church.[4]

Places in the Bible where taught.

[1] Rom. iii. 21 Do we make void the law through faith ? God forbid. Yea, we establish the law. Matt. v. 17; Luke xvi. 17; Rom. iii. 20; iv. 15.

[2] Rom. vii. 12. The law is holy, and the commandment holy, and just, and good. Rom. vii. 7, 14, 22; Gal. iii. 21; Ps. cxix.

[3] Rom. viii. 7, 8. The carnal mind is enmity against God : for it is not subject to the law of God, neither can be. So then they that are in the flesh cannot please God. Josh. xxiv. 19; Jer. xiii. 23; John vi. 44; v. 44.

[4] Rom. viii. 2—4. For the law of the Spirit of Life in Jesus Christ hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, con-

demned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. x. 4; 1 Tim. i. 5; Heb. viii. 10; Jude 20, 21; Heb. xii. 14.

XI. OF A GOSPEL CHURCH.

That a visible church of Christ is a congregation of baptized believers,[1] associated by covenant in the faith and fellowship of the Gospel;[2] observing the ordinances of Christ;[3] governed by his laws;[4] and exercising the gifts, rights and privileges invested in them by his word;[5] that its only proper officers are Bishops or Pastors, and Deacons,[6] whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

Places in the Bible where taught.

[1] 1 Cor. i. 1—13. Paul — unto the church of God which is at Corinth. — Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? Matt. xviii. 17; Acts v. 11; viii. 1; xi. 26; 1 Cor. iv. 17; xiv. 23; 3 John 9; 1 Tim. iii 5.

[2] Acts ii. 41, 42. Then they that gladly received his word were baptized; and the same day there were added to them about thee thousand souls. 2 Cor. viii. 5. They first gave their ownselves to the Lord, and then unto us by the will of God. Acts ii. 47; 1 Cor. v. 12, 13.

[3] 1 Cor. xi. 2. Now I praise you brethren that ye remember me in all things, and keep the ordinances as I delivered them unto you. 2 Thess. iii. 6; Rom. xvi. 17—20; 1 Cor. xi. 23; Matt. xviii. 15—20; 1 Cor. 5 & ; 2 Cor. 2 & 7; 1 Cor. iv. 17.

[4] Matt. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you. John xiv. 15; xv. 12; 1 John iv. 21. John xiv. 21; 1 Thess. iv. 2; 2 John 6; Gal. vi. 2; all the Epistles.

[5] Eph. iv. 7. Unto every one of us is given grace according to the measure of the gift of Christ. 1 Cor. xiv. 12. Seek that ye may excel to the edifying of the church. Phil. i. 27. That I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel. 1 or. xii; xiv. m

[6] Phil. i. 1. With the Bishops and Deacons. Acts xiv. 23; xv. 22; 1 Tim. iii.; Titus i.

XII. OF BAPTISM AND THE LORD'S SUPPER

That Christian Baptism is the immersion of a believer in water,[1] in the name of the Father, Son, and Spirit;[2] to show forth in a solemn and beautiful emblem, our faith

in a crucified, buried, and risen Saviour, with its purifying power;[3] that it is pre-requisite to the privileges of a church relation; and to the Lord's Supper,[4] in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ;[5] preceded always by solemn self-examination.[6]

Places in the Bible where taught.

[1] Acts viii. 36—39. And the eunuch said, See, here is water; what doth hinder me to be baptized. And Philip said, If thou believest with all thine heart thou mayest. And they went down into the water, both Philip and the eunuch, and he baptized him. Matt. iii. 5, 6; John iii. 22, 23; iv. 1, 2; Matt. xxviii. 19; Mark xvi. 16. Acts ii. 38; viii. 12; xvi. 32—34; xviii. 8.

[2] Matt. xxviii. 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts x. 47, 48; Gal. iii. 27, 28.

[3] Rom. vi. 1—14. Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also, should walk in newness of life. Col. ii. 12; 1 Pet. iii. 20, 21; Acts xxii. 16.

[4] Acts ii. 41, 42. Then they that gladly received his word were baptized, and there were added to them, the same day, about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers. Matt. xxviii. 19, 20; Acts, and Epistles.

[5] 1 Cor. xi. 26. As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Matt. xxvi. 26—29; Mark xiv. 22—25; Luke xxii. 14—21.

[6] 1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread and drink of that cup. 1 mor. v. 7, 8; x. 3—32; xi. 17—32; John vi. 26—71.

XIII. OF THE CHRISTIAN SABBATH.

That the first day of the week is the Lord's-Day, or Christian Sabbath;[1] and is to be kept sacred to religious purposes,[2] by abstaining from all secular labor and recreations;[3] by the devout observance of all the means of grace, both private[4] and public;[5] and by preparation for that rest[6] which remaineth for the people of God.

Places in the Bible where taught.

[1] Acts xx. 7. On the first day of the week, when the disciples came together to break bread, Paul preached to them. Gen. ii. 3; Col. ii. 16, 17; Mark ii. 27; John xx. 19; 1 Cor. xvi. 1, 2.

[2] Exod. xx. 8. Remember the Sabbath-day, to keep it holy. Rev. i. 10. I was in the Spirit on the Lord's-Day. Ps. cxviii. 24. This is the day which the Lord hath made: we will rejoice and be glad in it.

[3] Isa. lviii. 13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob. Isa. lvi. 2—8.

[4] Ps. cxviii. 15. The voice of rejoicing and salvation is in the tabernacles of the righteous.

[5] Heb. x. 24, 25. Not forsaking the assembling of yourselves together, as the manner of some is. Acts xi. 26. A whole year they assembled themselves with the church, and taught much people. Acts xiii. 44. The next Sabbath-day came almost the whole city together, to hear the word of God. Lev. xix. 30; Ezek. xlvi. 3; Luke iv. 16; Acts xvii. 2, 3; Ps. xxvi. 8; lxxxvii. 2.

Heb. iv. 3—11. Let us labor therefore to enter into that rest.

XIV. OF CIVIL GOVERNMENT.

That civil government is of divine appointment, for the interests and good order of human society;[1] and that magistrates are to be prayed for, conscientiously honored, and obeyed,[2] except in things opposed to the will of our Lord Jesus Christ,[3] who is the only Lord of the conscience, and the Prince of the kings of the earth.[4]

Places in the Bible where taught.

[1] Rom. xiii. 1—7. The powers that b[e] are ordained of God. For rulers are not a terror to good works, but to the evil. Deut. xvi. 18; 2 Sam. xxiii. 3; Exod. xviii. 23; Jer. xxx. 21.

[2] Matt. xxii. 21. Render therefore unto Cesar the things that are Cesar's, and unto God the things that are God's. Tit. iii. 1; 1 Pet. ii. 13; 1 Tim. ii. 1—8.

[3] Acts v. 29. We ought to obey God rather than man. Matt. x. 28. Fear not them which kill the body, but are not able to kill the soul. Dan. iii. 15—18; vi. 7—10; Acts iv. 18—20.

[4] Matt. xxiii. 10. Ye have one Master even Christ. Rom. xiv. 4. Who art thou that judgest another man's servant? Rev. xix. 16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Ps. lxxii. 11; ii; Rom. xiv. 9—13.

XV. OF THE RIGHTEOUS AND THE WICKED.

That there is a radical and essential difference between the righteous and the wicked ;[1] that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem ;[2] while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse ;[3] and this distinction holds among men both in and after death.[4]

Places in the Bible where taught.

[1] Mal. iii. 18. Ye shall discern between the righteous and the wicked ; between him that serveth God, and him that serveth him not. Isa. v. 20 ; Gen. xviii. 23 ; Jer. xv. 19 ; Acts x. 34, 35 ; Rom. vi. 16.

[2] Rom. i. 17. The just shall live by faith. Rom. vi. 18. We are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter. 1 John ii. 29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. 1 John iii. 7 ; Rom. vi. 18, 22 ; 1 Cor. xi. 32 ; Prov. xi. 31 ; 1 Pet. iv. 17, 18.

[3] 1 John v. 19. And we know that we are of God, and the whole world lieth in wickedness. Gal. iii. 10. As many as are of the works of the law are under the curse. John iii. 36. ; Isa. lvii. 21 ; Ps. x. 4 ; Isa. lv. 6, 7.

[4] Prov. xiv. 32. The wicked is driven away in his wickedness, but the righteous hath hope in his death. See also the example of the rich man and Lazarus. Luke xvi. 25. Thou in thy life time receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. John viii. 21—24 ; Prov. x. 24 ; Luke xii. 4, 5 ; ix. 23—26 ; John xii. 25, 26 ; Eccl. iii. 17 ; Matt. vii. 13, 14.

XVI. OF THE WORLD TO COME.

That the end of this world is approaching ;[1] that at the last day, Christ will descend from heaven,[2] and raise the dead from the grave to final retribution ;[3] that a solemn separation will then take place ;[4] that the wicked will be adjudged to endless punishment, and the righteous to endless joy ;[5] and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.[6]

Places in the Bible where taught.

[1] 1 Pet. iv. 7. But the end of all things is at hand; be ye therefore sober, and watch unto prayer. 1 Cor. vii. 29—31; Heb. i. 10—12; Matt. xxiv. 35; 1 John ii. 17; Matt. xxviii. 20; xiii. 39, 49; 2 Pet. iii. 3—13.

[2] Acts i. 11. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Rev. i. 7; Heb. ix. 28; Acts iii. 21; 1 Thess. iv. 13—18; v. 1—11

[3] Acts xxiv. 15. There shall be a resurrection of the dead, both of the just and unjust. 1 Cor. xv. 12—59; Luke xiv. 14; Dan. xii. 2; John v. 28, 29; vi. 40; xi. 25, 26; 2 Tim. i. 10; Acts x. 42.

[4] Matt. xiii. 49. The angels shall come forth, and sever the wicked from among the just. Matt xiii. 37—43; xxiv. 30, 31; xxv. 27—33.

[5] Matt. xxv. 35—41. And these shall go away into everlasting punishment, but the righteous into life eternal. Rev. xxii. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. 1 Cor. vi. 9, 10; Mark ix. 43—48; 2 Pet. ii. 9, 10; Jude 7; Phil. iii. 19; Rom. vi. 22; 2 Cor. v. 10, 11; John iv. 36; 2 Cor. iv. 18.

[6] Rom. iii. 5, 6. Is God unrighteous who taketh vengeance? (I speak as a man.) God forbid; for how then shall God judge the world? 2 Thess. i. 6—12. Seeing it is a righteous thing with God to recompense tribulation to them who trouble you, and to you, who are troubled, rest with us — when he shall come to be glorified in his saints, and to be admired in all them that believe. Heb. vi. 1, 2; 1 Cor. iv. 5; Acts xvii. 31; Rom. ii. 2—16; Rev. xx. 11, 12; 1 John ii. 8; iv. 17.

SEEING THEN THAT ALL THESE THINGS SHALL BE DISSOLVED, WHAT MANNER OF PERSONS OUGHT YE TO BE IN ALL HOLY CONVERSATION AND GODLINESS, LOOKING FOR AND HASTING UNTO THE COMING OF THE DAY OF GOD? 2 Pet. iii. 11, 12.

JESUS, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these array'd,
With joy shall I lift up my head.

This spotless robe the same appears
When ruin'd nature sinks in years;
No age can change its glorious hue:
The robe of CHRIST is ever new.

COVENANT.

Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give up ourselves wholly to him; we do now solemnly and joyfully covenant with each other, TO WALK TOGETHER IN HIM WITH BROTHERLY LOVE, to His glory as our common Lord. We do, therefore, in His strength engage,

That we will exercise a mutual care, as members one of another, to promote the growth of the whole body in Christian knowledge, holiness, and comfort; to the end that we may stand perfect and complete in all the will of God.

That to promote and secure this object, we will endeavor to uphold the public worship of God and the ordinances of his house; and to hold constant communion with each other therein, not forsaking the assembling ourselves together; that we will cheerfully contribute of our property for the support of the poor, and for the maintenance of a faithful ministry of the gospel among us.

That we will not neglect closet and family religion at home; nor allow ourselves in the too common neglect of the great duty of religiously training up our children, and those under our care, with a view to the service of Christ, and the enjoyment of heaven.

That we will walk circumspectly in the world, that we may win their souls; remembering that God hath not given us the spirit of fear, but of power, and of love, and of a sound mind; that we are the light of the world and the salt of the earth, and that a city set on a hill cannot be hid.

That we will frequently exhort, and if occasion shall require, admonish one another, according to Matthew, 18th, in the spirit of meekness; considering ourselves lest we also be tempted, and that as in baptism we have been buried with Christ, and raised again; so there is on us a special obligation thenceforth to walk in newness of life.

And may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will; working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be glory, forever and ever. Amen.

HINTS

RESPECTING THE DUTIES OF MEMBERS.

I.

TO THE CHURCH.

1. To cultivate personal piety, by daily study of the Scriptures, devout meditation, and secret prayer; without which, all other duties will either be neglected, or if discharged at all, be performed in a manner affording little happiness to the individual, or benefit to the church. Prov. iv. 23. John v. 39. Josh. i. 8. Ps. i. 2. Matt. vi. 6. Ps. li. 10—13.

2. Not to forsake the assembling themselves together at all the meetings which the church may appoint, whether for preaching, prayer, or discipline. Heb. x. 25. Eph. vi. 18. Acts i. 14. Rom. xii. 12. Col. iv. 2.

3. To be particularly careful to be present at the administration of the Lord's Supper. Luke xxii. 19. 1 Cor. xi. 24—26.

4. Diligently to improve all opportunities for obtaining religious knowledge. Heb. v. 14. Hosea iv. 2. 2 Pet. i. 5, and iii. 18.

5. Firmly to sustain the authority of the church in the exercise of discipline. Matt. xviii. 17.

6. To contribute cheerfully to the necessary expenses of the church in the support of the ministry, and the relief of the poor. 1 Cor. ix. 13, 14. 1 Tim. v. 18. Gal. vi. 6. 1 Cor. xvi. 1, 2. 1 John iii. 17.

7. To make every sacrifice, needful to promote the spirituality, purity, peace and increase of the church. Ps. cxxii. 6. James iii. 17. 1 Thes. v. 13.

II.

TO ONE ANOTHER.

1. To love one another, not in word only, but in deed and in truth. 1 John iii. 18.

2. In case of personal offence, to follow *without the slightest deviation*, the course directed by our Saviour in

Matt. xviii. 15—17. It may be justly inferred, that a similar course is desirable with respect to *rumors* prejudicial to the character of any individual member. Prov. xxii. 1, and xviii. 8.

3. To embrace every suitable opportunity, especially when going to or coming from the assembly of the saints, to manifest affection by the methods usually practised among friends, fulfilling the *spirit* and *intention* of the command in Rom. xvi. 16, and 1 Pet. v. 14.

4. To visit the sick and afflicted. James i. 27.

5. Faithfully to exhort, warn, and encourage one another. Heb. iii. 13. 1 Thess. v. 14. Heb. x. 25.

6. To pray both for and with one another. Eph. vi. 18. James v. 16. Col. iv. 3.

III.

TO THE PASTOR.

1. To esteem him very highly in love, for his work's sake. 1 Thes. 5. 12, 13. 1 Tim. v. 17.

2. To pray for him daily, especially in the closet; for his health, for his spiritual life, for his usefulness, and for his continuance in the pastoral relation. Heb. xiii. 7, 8, 17, 18. 2 Cor. i. 11. 2 Thess. iii. 1, 2.

3. To receive his instructions, not with a critical but an attentive and tender spirit, seeking improvement rather than gratification. Eph. iv. 11, 12. 1 Peter ii. 2, 3. James i. 21, 22.

4. To be ready at all times to aid him, as requested, in every good work, and to bear forward with discreet zeal such measures as he may propose, and which shall tend to the good of the church or the community. 1 Peter iv. 10, 11. Rom. xii. 6—9. Acts ii. 42—45. 2 Tim. iv. 16.

5. To provide amply and promptly for his temporal need, that he may be free from all unnecessary worldly care, and may give himself wholly to the ministry of the word, and prayer. Phil. iv. 14—18. Gal. vi. 6. 1 Cor. ix. 11. Acts vi. 2, 4. Matt. x. 9, 10. Luke x. 7.

6. To guard carefully his reputution against slander or suspicion; to make no unnecessary exposure of errors

or weaknesses, but regard such, if observed, with candor and forbearance; to place the most favorable construction on things not understood. The same in respect to his family. Acts xxiii. 4, 5. 1 Cor. xvi. 10, 11. 3 John 10, 11. Gal. iv. 13, 14. Jude 10, 16.

7. To avoid harassing him with idle tales, yet withhold from him no information vitally affecting his character or usefulness. Lev. xix. 16. 2 Tim. iv. 15. 1 Cor. i. 11.

8. To exact no undue share of his time or exertions, either by visiting him in hours of study without urgent cause, or requiring visits from him; nor suspect him of partiality and inattention. Neh. vi. 3, 4. 1 Cor. xiii. 5.

IV.

TO THE FAMILY.

1. If head of a family, to maintain constantly family prayer. Jer. x. 25. Job i. 5.

2. To secure the attendance of all the members where the truth is faithfully preached, that they may be led thereby "to keep the way of the Lord." Gen. xvii. 19.

3. To instruct children carefully in the facts, doctrines, precepts, promises and prophecies, contained in the word of God. 2 Tim. iii. 15. Prov. xix. 2. Eph. vi. 4.

4. To converse with their children on the goodness of God, their own sinfulness, and the only way of salvation; and to take every pains to show them that religion is reasonable, and will make them happy. Deut. vi. 7. Ps. lxxi. 24, and cv. 2.

5. To promote the religious observance of the Lord's day, not only by attendance on divine worship, but by avoiding worldly conversation, and encouraging that of a contrary character. Gen. ii. 2, 3. Exod. xx. 9—11. Isa. lviii. 13, 14. Acts xx. 7. 2 Pet. i. 5—8.

6. If children, to be obedient to their parents in the Lord. Exod. xx. 12. Eph. vi. 1—3. Col. iii. 20.

7. If servants, to discharge their duties faithfully, heartily, respectfully, as unto the Lord. Eph. vi. 5—8. Col. iii. 22—25. 1 Peter ii. 18.

V.

TO THE WORLD.

1. To make personal effort for the conversion of those to whom we are related, or with whom we are acquainted. James v. 20. Rom. ix. 1—3, and x. 1.

2. To watch for and judiciously to improve every suitable opportunity to speak a word in season, when engaged in the transactions of civil life, or when thrown, by journeying or other circumstances, into promiscuous company. Ps. cxlv. 11, 12.

3. To maintain strict integrity in all pecuniary transactions, and unimpeachable veracity and purity in conversation; to exhibit a readiness to relieve the temporal wants of the unconverted; to be courteous to all, and yet never to be so pliable as to be led into sinful compliances. Levit. xix. 35, 36. Prov. xi. 1. Col. iii. 9. Eph. v. 4. Gal. vi. 10. 1 Pet. iii. 8. Prov. 1. 10.

4. To lend as effective aid as possible to the extension, both at home and in foreign lands, of the preaching of the gospel, the distribution of the Bible, and of interesting and instructive books and tracts; the instruction of the young in Sabbath Schools, ministerial education, and associations tending to promote mental and moral improvement, and to relieve the sufferings of our fellow men; thus to be truly fellow-workers together with God in the regeneration of the world. Rom. x. 15. Ps. xix. 7. Dan. xii. 4. Isa. xxxiii. 6. Tit. ii. 14. Gal. iv. 18. 2 Cor. vi. 1.

5. To make the conversion of the world a subject of daily fervent prayer. Luke xi. 2. Ps. lxxii. 15.

It is recommended to every member of the Church, who may leave this neighborhood, expecting to be absent some months, to take a letter of recommendation for occasional communion to some regular Baptist Church in the town or neighborhood where he may reside.

It is also recommended to every member of the Church, who may leave this neighborhood, expecting to take up his *residence* elsewhere, to ask for a letter of dismission to some regular Baptist Church in the town or neighborhood where he may fix his abode.

BRIEF HISTORY OF THE CHURCH.

In July 1835, JOSHUA CUSHING removed from West Scituate to the building on the East side of Neponset bridge, known as the Neponset Hotel. Mr. CUSHING invited different Baptist ministers to preach in the hall of this building occasionally, till the summer of 1836, when meetings were commenced regularly on the Sabbath, and the congregation were supplied with preaching by the students of Newton, till June 1837.

A Council was called to recognize twenty brethren and sisters, members of different Baptist churches in the vicinity, as a Baptist church.

The Council met June 7, 1837, in the Neponset Hall, and publicly recognized the above mentioned brethren and sisters, as a regular Baptist Church, by the name of the FIRST BAPTIST CHURCH in Dorchester. The Council was organized, by choosing

REV. DANIEL SHARP, D. D. *Moderator.*
" BARON STOW, *Clerk.*

The following was the order of public exercises.

Reading Scriptures,	REV.	CONANT SAWYER.
Introductory Prayer,	"	HORACE SEAVER.
Sermon,	"	DR. SHARP.
Consecrating Prayer,	"	JOHN PEAK.
Hand of Fellowship,	"	C. O. KIMBALL.
Concluding Prayer,	"	W. BURLINGAME.

The REV. BRADLEY MINER commenced his labors with the Church, the week following its public recognition, and became its Pastor August 9, 1837.

The Church met in the Neponset Hall till August 1838, when their present Meeting-House was opened for public worship.

STATISTICS.

The whole number who have belonged to the Church,	165
Original members,	20
Received by Baptism,	118
Died,	6
Dismissed,	13
Excluded,	1
Present number,	145

OFFICERS OF THE CHURCH.

BRADLEY MINER, *Pastor.*
JACOB FLINN, } *Deacons.*
JESSE LYON, }
JACOB FLINN, *Clerk.*

NAMES OF THE MEMBERS.

Jacob Flinn,
Fanny G. Flinn,*
Jesse Lyon,
Mehitable F. Lyon,
Hannah Lasure,
Joshua Cushing,†
Sally Cushing,*
Sophronia L. Vaughn,
Rebecca Hitchings,
Lydia Hitchings,
Thomas Pearson, Jr.
Abigail Rawson,
Orin B. Robinson,†
Mary W. Robinson,†
Seth Crane,
Sarah Foster,
Elizabeth Kendall,
Mary A. Wheeler,
Marcellus J. Smith,*
Mercy Durell,
Bradley Miner,
Phebe E. Miner,*
Ann M. Wentworth,†
Mercy Peck,
Angeline Chandler,†
Mary J. Crane,
Eliza Brownsdon,
Rachel Belcher,
George Vinton,
George Minot,
Lucy Cudworth,*
Amos A. Hill,
Dorothy Hill,
Abigail Belcher,
Charlotte C. Pratt,†
Mary Soule,
Lydia Beeman,
Eunice Minot,
Clementina B. Minot,
Sophia Belcher,
Catharine Dalrymple,
Nancy Seagrave,†

Samuel Hood,
Elizabeth Hood,
Joy Gannett,
Mary Gannett,
Esther S. Spear,
Esther Spear,
Edward Preston,
Mary Preston,
Susannah Savil,
Susan A. Pendleton,†
Bathsheba M. Flinn,
Wilson Stanley,
Sarah W. Skinner,
Rufus Ball,‡
Phebe Marshall,
Henry L. Fowle,
Elizabeth Ann Fowle,
Sarah Savil,
Mary E. Kendall,
Eliza Durell,
Ann Lucus,
John Lucus,
Charles F. Bird,
Martha C. Bird,
Sarah E. Leeds,
William Adams,
Eliza Ann Adams,*
Joseph R. Parks,
John K. Deane,
Mary J. Briggs,
Sarah Lewis,
Joseph T. Ward,
Elizabeth L. Marshall,
Charles Holmes,
John Howes,
William Norcross,
Elizabeth R. Lyon,
Louisa Gannett,
Caroline Clapp,
Charles H. Severns,
Sarah L. Severns,
Samuel Thomas, Jr.
Rebecca D. Thomas,
Isaac Stetson,
Louisa F. Holmes,
Elizabeth Hawes,
Caroline M. Lyon,
Eliza Vinton,
George Holmes, 2d.
Rosamond D. M. Savil,
Elijah Dunphee,
Jacob Bacon,
William Marshall,
Harriet Durell,
Sarah M. Dunbar, (Lucas,)
Betsey Ewell,
Eliza Pope,
Clarke Pratt,
Sarah Ball,
Elizabeth Murphy,
Lucinda Webb, (Stanley,)
Luther Spear, Jr.
Horace Seaver,
Louisa T. Miner,
Elizabeth McKendry,
Benjamin McKendry,
Ann Hill,
Clara L. Griffin,
Joseph Bent,
Royal Woodward,†
Clarissa Woodward,†
Emily Ann Hill,
Charles S. Minot,
James Hill,
Samuel Marshall,
David F. Patch,
Elizabeth Cudworth,
Judith Griffin,

WilliamJ. Cummings,	Daniel Pierce, Jr.
Charles M. Kendall,	Maria A. Pierce,
Sarah Ann Clapp,	Mary Ann Pearson,
Benjamin M. Lyon,	James T. Crooker,
Nancy Pearson,	William Brooks,
Susan M. Pearson,	Simeon Wheeler,
Harriet F. Pearson,	Daniel Talbot, 2d,
Willington Davis,	Ira Foster,
William Marshall, Jr.	Maria Spear,
Eliza V. Howe, (Lyon,)	Lucy Leonard,
Otis Nichols,	George Legalley,
Phebe R. Marshall,	Martha D. Plummer,
Sarah B. Seaver,	Emeline Hayward,†
Louisa L. Seaver,	Joseph Crane,†
Mary Spear,	Charles Gill,
Alfred H. Skinner,	Betsey Gill,
Sarah W. Litchfield,	Mary E. Wheeler,
John K. Hamilton,	William Hammond,
Eliza Ann Hamilton,	Jane Hopkins,
Mary L. B. Hamilton,	Harriet Marshall,
Angelina L. Hamilton,	Ann R. Wright,
Warren Leonard,	Ann Bacon,
Catharine R. Hawes,	William Kendall.

Deceased members are designated by (*); members dismissed, by (†); excluded, by (‡).